

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—POST PAID.

## MISSIONARY INTELLIGENCE. INTERESTING FROM INDIA.

The last number of the Missionary Register contains a statement by the Rev. Mr. Rhenius, in the employ of the Church Missionary Society, of the progress of Christianity in the district of Tinnevely. It appears that a disposition to inquire into the truths of Christianity has been excited extensively by the aid of native converts, and at the same time much opposition produced, in the course of which some of the inquirers were much persecuted and afflicted. In January 1824, Mr. R. sent some of his people to Satangkoolam, to instruct those who desired it. They found upwards of twenty families determined on embracing Christianity, notwithstanding much opposition. Shortly after Schmid and Mr. Rhenius visited the place, and were rejoiced to find a large congregation waiting their arrival. A suitable spot was at length obtained and a church built under the protection of the magistrates. Much encouragement was given to the Missionaries and native teachers by this success. About the same time, the Headmen and people of Kovindapatyal who renounced idolatry, with several families of the neighbouring villages burnt their idols, and converted their temple into a place of Christian worship. Mr. R. placed one of his assistants here as a temporary instructor. In several cases where complaints were made to the magistrates of the oppressions exercised upon the Christians, their grievances were redressed. We give the remainder of the statement in the words of Mr. Rhenius.

"The attention which, in justice, was thus paid to the grievances of the Christians by the Magistrates, became known of course, all over this part of the district; and was, probably, one of the causes which excited many more villages to listen to Christian Instruction and renounce Idolatry: so that in May, 1825, we numbered about thirty-five villages, in which we had congregations. We were thus obliged to select some pious young men to go and teach them the word of God; seven of these were sent for this purpose: they found a ready reception, and great willingness to hear the word of God, among all, particularly the women. Previously to this, they with others of our Seminarists, being stirred up to make known the way of salvation to their countrymen, had visited, in different directions, the most famous places of Idolatry, during the time of the heathen feasts—discussing, and reading, and distributing Tracts and Gospels, to vast crowds, who used to come together on such occasions, from all quarters; many of whom expressed themselves much pleased at the new light which they received by these instructions. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than ninety; and they have now (in September, 1825,) increased to one hundred and twenty-five: in these villages, more than a thousand families are under Christian Instruction.—Church Register.

## LETTER FROM CEYLON.

A joint letter from the Missionaries in Ceylon to the Society of Inquiry in Auburn Theological Seminary, and published in the Western Recorder, contains the following:

The spirit of slumber which has so long characterized the church of Christ, in regard to sending the Gospel to the Heathen, has been as yet only partially removed. We believe that if you were on heathen ground with us, and conversant with the scenes which pass constantly before our eyes, you would feel more than you now feel, that the subject of missions has not engrossed one-tenth part of the attention it deserves.

We wish you, beloved brethren, to

take into consideration the little that America has done for the heathen. We conclude that there may be 6000 ministers in the United States, who preach the Gospel in its purity as regards the great essentials to salvation. In what proportion to this number, is that of the regularly ordained ministers sent to the heathen? not more than one to one hundred! And is this the quota which the American churches ought to furnish? We believe you will say, it is not. We rejoice much to hear that our young men returning their attention to the Western country, and sincerely desire that multitudes of them may go there; but they should be careful not to let one single object engross their attention to the neglect of the rest. The heathen world has claims as well as the Western country; and if the number of inhabitants be regarded, these are neither few nor small. We plead only for a proper division of labourers. If America has claims to 9 out of 10, or to 19 out of 20, at the present time, let her keep the 9 or the 19, but let her not keep back the portion which the heathen world ought to have.

We have now been many years on heathen ground, and we can say, if we know our own hearts, that we love our work, and would not exchange it for a kingdom. We have no desire to be in the land of our fathers again. We desire to ascribe thanksgiving and praise to him, who has conferred upon us the unspeakable privilege, that to the Gentiles we may preach Christ. God has blessed us in his work. Especially he has been pleased to bless our boarding schools. In the central school at Batticotta, there are now twenty-two, who give good evidence that they are born from above. Most of these possess talents which would not disgrace the ministry. These, with a number of boys, in the school at Killipally, and others who are helpers in the mission, are the fruits of that system of which we have spoken above. To the Lord be all the praise for the work accomplished. Had we remained at home, have we reason to believe that we should have been the instruments of doing half so much good? Should we ever have been the instruments in raising up so many, who will we hope soon go out as the heralds of the cross? And even if we should have been the instruments in raising up so many, have we reason to believe that the good done by those in a Christian country, would be equal to that done by these raised up here, where the numbers are so immensely great, and where as yet, darkness, thick darkness, almost universally prevails?

From the American Baptist Magazine.

## AMERICAN BAPTIST MISSION. BURMAH.

LETTER FROM DR. JUDSON TO THE CORRESPONDING SECRETARY.

Steam Vessel, off Kyaikamee, April 1, 1826.

My dear Sir,

I left Rangoon about one o'clock yesterday in company with Mr. Crawford, Commissioner of the Governor General on an exploring expedition to the upper parts of the provinces lately ceded by the Burmese government to the British. This morning made the Kyaikamee temple, perched on the highest part of a ledge of rocks, which projects into the sea, from a high bluff, crowned with large trees, at the very entrance of the Salween or Martaban river. After several hours spent in examining the shoals and rocks, and ascertaining a safe entrance, we found good anchorage inside the rocky promontory, about 150 yards from the shore. Just at night, set our feet on some of the rocks, which at present impede the free entrance of a boat, and with some difficulty reached the beach, ascended the high ground, and looked round on a place which, though now covered with woods, and exhibiting no marks of having ever been inhabited, except the remains of a few old pagodas and wells, appears to be from its vicinity to the sea, good anchorage ground, & in connection with an extensive interior, well calculated to be the site of a new town, the future seat of government.

April 2d. Out early in the morning, with the animation of new discoveries. Mr. Crawford and other gentlemen of the party, aspiring to the honour of founding a town which shall rival the most celebrated ports of the East, and extend the interest and honour of their king and country. Myself, while far from being indifferent to the same object, yet animated by higher hopes and more extended prospects. Discovered a small river two

miles above the point, called the Kalyen or Wagaru, from a small village of that name, a few miles from its mouth. Proceeded up the river in the steam-vessel, viewed several places on the banks, and at night returned to our old station.

April 3d. Went up to the Eastern branch of the Salween river to Martaban, on the Burmese side, but still occupied by British troops, nearly thirty miles from its mouth. Found not sufficient water for large ships, and concluded therefore at once, that no place up the river would answer for the new settlement. Just below Martaban, the Attaran, Gyaing, and Salween, unite and form a beautiful expanse of water. On one side the town of Martaban, on the other, the district of Maulmyaing, where it had been originally proposed to form the new settlement—the country appearing fertile, and the distant prospects on every side, bounded by ranges of high mountains covered with wood, and replete, as we were told, with mineral treasures. All of us regretted the want of deep water in the channel leading to this delightful spot—yet perfectly reconciled to a port at Kyaikamee, from the assurance, that all the productions of the interior may be conveyed thither by these same streams with as much facility as to any part of Maulmyaing.

April 4th. Went up the Salween about twenty miles above Martaban. The features of the country as we advanced, became more marked and diversified—evidently capable also of a high cultivation. Villagers removed from the western to the eastern bank, to enjoy the protection of the British government. Went ashore and explored a very curious temple, partially subterranean, and filled with a most astonishing number and variety of images. At night returned to Martaban.

April 6th. Accompanied by Capt. Fenwick, Civil Superintendent of these parts, we retraced our course between the fertile island of Belu, and the eastern coast, and resumed our old station off Kyaikamee,—which, notwithstanding its present rough and wild appearance, evidently possesses greater advantages and capabilities, than any other place we have seen in these parts.

April 6th. Repaired to the beach, under a bold cliff on the Northwestern side of the promontory, in company with the civil and military authorities present, when, by command of the Commissioner, the British flag was hoisted, and under fire of a royal salute and discharge of musquetry, the place was taken possession of in the name of the King and the Honourable Company, and the ceremony concluded by reading the 60th chapter of Isaiah, and presenting an appropriate prayer.

Designation of the new place—Amherst.

April 7th. Traversed the woods and marked out some of the outlines. Observed the tracks of tigers, buffaloes, deer and wild hogs. Another trip up the Kalyen. Towards night, employed in translating into Burmese, a Proclamation of the Commissioner to the inhabitants of the adjoining districts.

April 8th. Afternoon took leave of Amherst, on return to Rangoon.

April 9th. Having strong west wind all the way, made slow progress, and anchored just below Rangoon, late at night.

April 14th. Mrs. J. and myself concluded to be the first settlers in Amherst. I have taken down the zayat (may the blessing of God rest on it, as in days of old) and intend to send the boards by an early conveyance, to form a temporary shelter, during the approaching rainy season. We are promised a passage in the steam vessel, which will leave this in the course of ten days.

Affectionately yours,

A. JUDSON, Jr.

Rev. Dr. Bolles, Cor. Sec.

EXTRACT OF A LETTER FROM REV. MR. WADE, TO REV. MR. SHARP.

Calcutta, July 24, 1826.

Rev. and dear Sir,

Your hearts before this time have been gladdened by the information that the war is terminated, and all our missionary friends at Ava, about whom we, and you, have had many months of anxiety, are alive and once more enjoy the blessings of liberty. Surely we are called upon to admire the ways of divine Providence in preserving our friends from the ravages of war, famine, and disease, under circumstances which forbade all human hope.

On some accounts we very much regret that Rangoon was not retained by the English in the treaty of peace; but probably we shall find a station in a part of the country which the English do re-

tain, which, all things considered, will be as favourable to our missionary labours as Rangoon would have been; and which, since that is given up, will be far preferable. The spot on which our attention is fixed, is situated at the mouth of Martaban river, and has received the name of Amherst town. For a particular description of the place, and other particulars respecting it as affording good prospects for a missionary station, I must refer you to our communications to Dr. Bolles, as Corresponding Secretary to the Committee.

We have received two or three letters from Dr. Judson, in which he informed us that he intended to remove to Amherst town as soon as circumstances would allow; but he advised brother Boardman and myself to continue in Calcutta, until we should hear from him on the spot. Probably it will be necessary to procure some things in Calcutta for erecting a place of shelter; but what articles would be required he could not determine without being at the place. According to his advice, we are still in Calcutta waiting to receive another letter from the Doctor. We are very anxious to return to Burmah; our stay here has already been protracted much beyond our wishes. We shall therefore leave Calcutta as soon as circumstances appear to justify our doing so. It is a very interesting time with the Circular road church in this city; though we cannot say there is a general excitement to the concerns of the soul, many are certainly very much awakened; a number of persons have been added to the church by baptism, and several are expected to come forward immediately.

Yours very sincerely and respectfully,

J. WADE.

Rev. D. Sharp.

Extract of another letter from Calcutta.

I cannot close this without mentioning a few interesting circumstances that to us in this part of the world are peculiarly interesting, and to you also I know they will not be devoid of interest. Ever since the death of our highly respected and much beloved pastor, the Rev. Mr. Lawson, a serious attention to religion has been manifested by several individuals in our little congregation meeting in the Circular Road Chapel, and of late, deep concern for the salvation of their souls has been expressed. Most of these have found comfort—have experienced, we trust, a change of heart, and are now rejoicing in the hope of the glory of God. Mr. Yates, now the pastor of our little church, has baptized several, and last Lord's day seven (mostly young persons) were led by him into the water, and witnessed before a solemn assembly, a good profession. Of this number was the second daughter of our late dear pastor, and the eldest daughter of one of our deacons. There are others whom we expect will soon come forward to join us in church fellowship; and there are also some (O! may the number of such be greatly increased) who are anxiously inquiring what they shall do to be saved. The Lord has indeed been good. We can sing of his mercies, and talk of his wonderful dealings with us. Such refreshing showers of divine grace do animate, and encourage us in the Christian course. The like was never known in our denomination before in India.

I suppose you may have heard of Mrs. Colman's happy marriage to the Rev. Mr. Sutton, an English Baptist Missionary residing at Cuttack. We much regret her removal from the sphere of her faithful and arduous labours in the superintendence of our Native Female Schools. They are, however, now under the care of Mrs. Pearce, and are in a flourishing state, and might be multiplied abundantly if funds sufficient were imparted, and persons could be found who were well qualified for the undertaking, and could devote their time to superintend them. Deep rooted prejudice, against education, has during the last few years greatly given way; and some of the higher classes of natives themselves are now beginning to manifest an interest in the object, and to give of their substance for its support. We hail the present as a joyful era, and hope ere long to see many of these poor children, (as sweetly interesting and intelligent in their looks, as English or American children are,) rescued from the shackles of superstition, and brought to partake not only of the blessings of education, but also of redeeming grace. Very many of them have committed to memory Watts' catechism, and read portions of the Holy Scriptures daily, which together with what religious instructions they have, we believe will not be wholly in vain. The Committee of the Female Department of the Bengal Christian School So-

ciety, under whose support are all the Native Female Schools of the Baptist denomination, are about to purchase a piece of ground for the purpose of erecting upon it an Asylum for Native Female children, where they will be taken care of, provided for, and educated free of expense to their relations for a number of years. We have hitherto had great cause to regret that we could not keep them under our eye constantly, as it is but reasonable to expect that they must lose a great part of what they learn in mixing with the multitudes of the heathen associates of their parents, and friends of the obscene and superstitious worship of their idol gods, &c. &c. We do not expect that many parents will at first readily enter into our views and plans for the good of their children; but we doubt not that all difficulties of this and every other nature will eventually be overcome—that they will be willing to give up their children to us for a given period, and that under the blessing of God, the institution will flourish, and be productive of incalculable and lasting good, both to the bodies and souls of these dear children. We attempt, we pray for, and we expect great things. The chain of the Hindoo cast is broken, and who shall mend it? The gospel must be spread among this benighted people, and Satan be dismayed at the loss of the empire over which he has so long reigned with undisputed control!

Native Female Education will no doubt hasten on this long-wished, and glorious period."

EXTRACT OF A LETTER FROM REV. MR. SUTTON, TO REV. MR. SHARP.

Rev. and dear Sir,

This is, in the most awful sense, "a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." In one word, it is Juggernaut in Orissa. I wish that I could give you an idea of the scenes which are now passing around us; it would call forth your tenderest sensibilities and most ardent prayers. It is the Rhat Shattr, and though but a shadow to what it was last year, it is indescribably dreadful. Perhaps an extract or two from my journal, may not be unacceptable.

July 7th. This is the first day of the Rhat Shattr. To-day the idols are brought out of the temple and placed on the rhats or cars. There are three of them; one for Juggernaut, one for his brother, and one for his sister. They are enormously rough made, ponderous conveyances. I suppose that they are sixty feet high, and thirty wide at the base. They rise in a conical form, and are decorated with scarlet, yellow, blue, and other gay colored woollen cloths. When divested of their coverings they don't look much unlike the scaffolding round a steeple when under repair, excepting that the timbers are much larger. These enormous superstructures are supported on sixteen, fourteen, and twelve wheels, of a very uncouth construction, the large spokes of which project two or three inches from the felloes; and are horribly contrived to crush to a mummy the poor wretches who throw themselves under them. I observed as the cars passed along that the wheels indented the ground in some places to the depth of six and seven inches. The idols are seated in the middle of the cars, under a sort of canopy about twelve feet from the ground, and are fastened in their chair of state by several uncouth pieces of timber. It is sadly derogatory to their dignity to be thus confined; but so it must be, for they cannot sit or stand without. But I must not attempt a lengthened account. Juggernaut has a large black face, with enormous eyes and a large red nose extending from ear to ear. His nose, if such it may be called, is a most awkward protuberance. His brother and sister are somewhat like him, but of a light color. The attendance this year is small compared with last year. On that occasion 250,000 were assembled, 20,000 of whom it is supposed perished.

I will copy one short extract relating to the daily scenes we witnessed on that sad occasion.

"Have seen many dead bodies this morning; in one place twenty; in another fifteen; and several lying dead about the streets—some half eaten by the dogs and birds. O what a horrible place it is! Surely it is Satan's own abode.

Riding or walking up the streets, I am surrounded by hundreds and thousands begging for books, medicine, &c. In one place it is as much as I can do to breathe for the stench, in another I meet with a dog perhaps carrying along an arm or a leg of a human being—in another my feelings are overwhelmed by the number of sick and dying which require help—in another place, I behold numbers of filthy



naked Byraggeas, smeared over with ashes, with chopped hair, and perhaps an arm erect and stiff, and at all times surrounded by multitudes of miserable victims of a cruel superstition."

July 10th. To-day I witnessed a scene which chills my blood at the recollection of it. As brethren Bampton, Lacey, and myself, were going towards the people, our attention was arrested by the sight of a poor wretch that had just been crushed to death by the murderous car. He was a Byraggee Bhramin, and a respectable man about 50 years of age. It appears that he rode for a considerable distance on Juggernaut's car, and when he considered the propitious moment had arrived, threw himself from the front part of it, immediately before the wheels as a sacrifice. Only one wheel passed over him just in the small part of his back. He was lying with his face toward the ground, his bowels crushed out, and one leg somewhat drawn up. Never do I recollect seeing any thing more horrible. The people who assembled while we stopped to look at the poor wretch, exclaimed with evident gratification, burra lockta, great devotedness. Truly, my dear Sir, one scene like this would be enough to awaken the energies of the whole christian world could they but witness it. But are such things less true because they cannot.

July 14th. To-day left this Golgotha for Cuttack; as I pass along, the mouldering skeletons and half devoured carcasses of Juggernaut's adorers meet my eyes in every direction. The following lines give by no means an aggravated view of what I may now see every day at Juggernaut.

"He saw the lean dogs \* \* \* \* \*  
Laying and growling o'er carcass and limb,  
They were too busy to bark at him.  
From a pilgrim's skull they had stripped the flesh,  
As ye peel the fig when the fruit is fresh.  
And their white teeth crushed o'er the whiter skull,  
As it split through their jaws when their edge grew dull;  
As they lazily mumbled the bones of the dead,  
When they scarce could stir from the place where they fed.  
So well had they broken a lingering fast,  
With those that had fallen for that feast."  
Siege of Corinth.

Last year, in one small place, (less than two acres) I saw 90 dead bodies, and in another 145; all putrifying in the open face of day. These are principally pilgrims who drop and die unattended, unburied, and unknown.

It is still the middle of the festival. As I pass along, my heart sickens at the sight of the multitudes who are flocking to get a sight of their favourite wood and stone. Ask them what they come for, and their reply is, "We come to get a sight of Juggernaut, and then our own sins will go." I see them pass away from me full of the damnable persuasion: another and another crowd succeeds, and still another in heart rending succession. Many now around me have travelled from the distant parts of India a dreary pilgrimage of perhaps fifteen hundred or two thousand miles, and have now to retrace the same wearying steps without money, without food, without clothes, and almost exhausted with fatigue: but few perhaps will ever see again the place which gave them birth; for them no home will smile, no wife welcome them back, and no fond children bless their father's return. But this gives them little concern. They say "they have obeyed the pleasure of their god in coming to see him, and now if it is his pleasure, they will die and go to heaven." Ah when! Ah when, will christians with their infinitely more glorious prospects and unspeakable obligations, feel half as devoted to the service and pleasure of the God of heaven!

Yours, in the hope of the gospel,  
A. SUTTON.

*How to do good.*—"A religious paper, properly conducted, is a means of conveying great benefit to its readers, and of promoting beyond calculation the cause of Christ. If this be correct, the greater the number of persons who read it, the more is its usefulness extended. Perhaps, then, a private Christian, or even a minister of the gospel, cannot spend one day more to the benefit of his fellow men, than by making known a religious paper to those who have not seen it, or by soliciting the names of such as know and acknowledge its value, but neglect to apply for it."

#### From the Christian Advocate AN AFFECTING ANECDOTE.

When I was travelling in the State of Massachusetts, twenty-six years ago, after preaching one evening in the town of —, a very solemn looking young man arose, and wished to address the assembly. After obtaining license, he spoke as follows:—"My friends, about one year ago I set out, in company with a young man of my intimate acquaintance, to seek the salvation of my soul. For several weeks we went on together, we laboured together, we went to meeting together, we prayed and wept together, and often renewed our covenant never to give over seeking, till we obtained the religion of Jesus. But all at once, the young man neglected attending meetings, appeared to turn his back on all means of grace, and

grew so shy of me, that I could scarcely get an opportunity to speak with him.—His strange conduct gave me much painful anxiety of mind; but still I felt resolved to obtain the salvation of my soul, or perish, making the publican's plea.—After a few days, a friend informed me that my young companion had received an invitation to attend a ball, and was determined to go. I went immediately to him, and with tears in my eyes, endeavoured to persuade him to change his purpose, and go with me that evening to a prayer meeting. I pleaded with him in vain.—He told me, when we parted, that I must not give him up as lost, for after he had attended that ball, he intended to make a business of seeking religion. The appointed evening came, and he went to the ball, and I went to the prayer meeting.—Soon after the meeting opened, it pleased God, in answer to prayer, to turn my spiritual captivity, and make my soul to rejoice in his justifying love. Soon after the ball opened, my young friend was standing at the head of the ball room, with the hand of a young lady in his hand, preparing to lead down the dance; and while the musician was tuning his violin, with out one moment's warning, the young man sallied back and fell dead on the floor!—I was immediately sent for, to assist in devising means to convey his remains to his father's house. You will be better able to judge what were the emotions of my heart, when I tell you that that young man was my own brother."

M. P.

#### The Olden Time.

Knox came down like a thunder storm, Calvin resembled a whole day's set rain; Beza was a shower of the softest dew; old Latimer, in a coarse frieze gown trudged afoot, his Testament hanging at one end of his girdle, and his spectacles at the other, and without ceremony, instructed the people in rustic style from a hollow tree, while the courtly Ridley, in satin and fir taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give Henry the Eighth a New Testament, with a label, *whoremongers and adulterers God will judge*; while Knox, who said there was nothing in the pleasant face of a lady to affray him, assured the Queen of Scots, that, "if there were any spark of the Spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes—evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest hearted, and disinterested in the cause of religion.

#### Communion with God.

There is no communion so sweet, so safe, so durable, so honourable or advantageous, as communion with God.—There is that in it which exactly suits, fully satisfies, infinitely delights the sublime and capacious powers of the immortal soul. Sensual delights are momentary, and rather surfeit than satisfy, often leaving a sting behind; but in communion with God, the soul finds its centre and rest. Here, the river runs into the ocean. Here, the spirit returns to God who gave it. Here all the scattered beauties in the wide creation are collected together. Not the most exquisite painting to the limner's eye, nor the softest strains to the musician's ear, nor yet the sweetest fragrance to the smell, or most delicious food to the epicurean's palate, are worthy to be compared with the blessedness of communion with God. What can be more honourable than to visit and be visited, to walk and talk, and have a joint interest with the King of kings? Herein we need fear no evil; neither loss nor disgrace. We are safe in the wilderness, and shall not be less so in the shadow of death. The beginning of this fellowship is the beginning of heaven below; and the perfection of it, will be the perfection of heaven above. It is that communion, which no power, however great, which no place, however distant, can for a moment interrupt. Death itself, which breaks up so many connexions and fellowships, does not destroy, but rather brings this to perfection. How blessed is it to be walking with God! By so doing we shall become like him, and ere long with him for ever and ever.

#### BARRE, VT.

A Letter from a gentleman in Hardwick, Vt. dated Dec. 12th, contains the following:—"In the town of Barre, there is a powerful work of grace going on; I think the most powerful that I ever witnessed. I cannot tell the exact number of hopeful converts, but am informed by a person direct from that place, that it is not far from 200. The work is of recent origin, but it has extended with remarkable rapidity. One Universalist preacher is among the trophies of divine grace.—Surely Satan's kingdom trembles; while the kingdom of the blessed Saviour appears continually more glorious."—N. Y. Obs. and Chron.

#### JAMAICA NEGROES.

The Rev. Mr. Burchell, Baptist Mis.

sionary at Montego Bay, speaks with much tenderness of the poor blacks there, and of their willingness to attend the preaching of the gospel. He says, "I have known the fatigue—I have seen the tears—I have heard the cries—I have witnessed the thronging of the poor negroes to the house of God—and I cannot but feel my soul interested in their behalf."—Bost. Watch.

#### LITCHFIELD COUNTY MINISTER'S MEETING.

The Brethren convened at the Minister's Meeting of Litchfield County, held with the 2d Baptist Church in Colebrook, the 27th of December, in consideration of the destitute condition of many of our small feeble Churches, in this vicinity, unanimously

*Resolved*, That it is important, and highly desirable, that some method be devised to supply such Churches, at least partially, with the word and ordinances of the Gospel.

*Resolved*, That we will, as often as we think will consist with the welfare of the Churches to which we minister, obtain from them, if possible, permission to go occasionally, and spend the Lord's day with such destitute Churches. And that a distribution of our labours may be made as equally as possible, we will, for the present, make our arrangements for supplies at the Minister's Meetings, and endeavour to have timely notice given, and the supplies regular.

*Resolved*, That we recommend such a course to our Ministering brethren, thro' this Association; that they may, if they please, come into a similar regulation for the supply of the destitute. And further, that previous to the next session of the Hartford Association, we ascertain from our Churches, how many Lord's days they will consent we may be absent from them, on such supplies; and that we then make our arrangements, that they may be published in the Minutes.

*Resolved*, That a copy of these Resolutions, be forwarded for insertion in the Christian Secretary.

Per order,  
ERASTUS DOTY, Clerk.  
Colebrook, Dec. 28, 1826.

N. B.—The next meeting is to be at the house of Elder Babcock, in Colebrook, on the last Wednesday in February next.

CANTON, Jan. 1st, 1827.

Dear Brother,

I was at the meeting last week, at Br. Doty's in Colebrook. At his request, I have transcribed the resolutions above, for publication. Elder Babcock informed me, that God is now carrying on a glorious work among his people. It commenced some weeks ago in the North East part of the town, on the river, and what is called Beach Hill. Quite a number in that vicinity, have been hopefully brought to the knowledge of the truth. Within two or three weeks, the good work has begun in the neighborhood of the Elder's house; and wears at present, a most encouraging aspect. I cannot state particulars. O that the precious shower may, by the gracious zephyrs of the spirit, be wafted down the River to this place, Farmington, Simsbury, Windsor, Hartford &c.

I regretted that in the memoir of Br. Avery Case, no mention was made of the place of his nativity, parentage, or Church membership. Should you think it would sufficiently interest your readers, to know these particulars, you can state that he was the son of Mr. Ozias Case, of Burlington, and a member of the Baptist Church in Canton and Northampton.

Yours respectfully,  
ISAAC KIMBALL.

Extract of a Letter, from the Rev. S. Ambler, one of the Missionaries in the employment of the Board of the Convention, to the Editor, dated Danbury, Jan. 4th, 1827.

Dear Brother,

I have once more the pleasure of bearing good tidings to you. The Lord has not left off his kindness to New Milford, but is still manifesting his power, exercising his mercy, and pouring out his spirit on the inhabitants.—The third Sabbath in December, I preached in that place to Zion's converts, Zion's mourners, the moralist, and the world's scoffers. The assembly was solemn and attentive, and it was evident that some heard for their lives, and for eternity. I have ascertained that six at least, have felt the power of sovereign grace, in their conviction and conversion, and others are feeling the terrors of Sinai's law.

While at Bridgewater, after preaching to the people on the power and preciousness of the Saviour, one female friend related to me what the Lord had recently done for her soul, and her sister received (apparently at least,) an arrow of conviction to her heart that evening; and told me that she viewed herself to be a great sinner, and requested an interest in my prayers. I pointed her to Christ, and left her in a flood of tears.—There is an expectation of a reformation in Amenia.—At Ellsworth there are more than two agreed to ask for a reformation. I witnessed something in the people, which

makes me hope to hear from there again.

Yours affectionately,  
SILAS AMBLER.

#### REVIVAL.

Extract of a Letter to the Editor, dated Vernon, Jan. 8th, 1827.

Dear Brother,

Doubtless it is our duty, as well as privilege, to make known the doctrines of the cross, and to declare the wonderful works of God. Brother Bentley and myself have much fatigue, in travelling from place to place, to fulfil our numerous appointments, and also from our incessant labour; yet in some instances, we have little else to do, but to stand still and behold the salvation of the Lord. In this place the glorious work still continues. While many are rejoicing, others are still weeping over their sinful hearts, and pleading with God to make bare his arm for their salvation, and pluck them as brands from the burning.

In East Windsor, 8 miles West from this place, where we occasionally preach, a few souls have been recently brought to rejoice, in hope of the glory of God.

In Wapping, half the distance, in the same direction, there are many anxious souls. In this place, we have an appointment to preach this evening, to commence early in the evening; after which we are to proceed to a village in Manchester, 3 miles South from Vernon, where we have another appointment, to commence between the hours of 8 and 9.—In this last mentioned place, the work has just commenced, and it is thought to be similar in power, to the glorious work we have recently witnessed at Vernon. We have preaching on Lord's day, at both places. I am this moment called to proceed to an appointment, and therefore cannot further particularise.

Let all who hear, pray that the work may still continue—that repenting sinners in multitudes, may press into the kingdom of Christ.

Yours affectionately,  
RUSSELL JENNINGS

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JANUARY 13 1826.

#### TO THE SMALL BAPTIST CHURCHES.

We have read with interest the two numbers signed "R," on this important subject, and acquiesce entirely in his views, and we will now briefly pursue the investigation.

"R's" proposition is to have a sufficient number of Churches unite, for the support of a Pastor, to secure to themselves the undivided attention, and the unremitting labours, of a Minister of the Gospel of Christ; and to have this system universal.

In his first number, "R" remarked, that "when God called a man to preach the Gospel, he did not, at the same time, call him to engage in any other occupation."—This is true, and it will ever be found that those Ministers, who are enabled by the Churches, to "give themselves wholly to these things," make much greater proficiency, than those who have their time and attention divided, between their pastoral duties, and their secular avocations.—If the great Apostle to the Gentiles, on one occasion wrought at the occupation of "tent making," it was from necessity, because the people among whom he laboured, were mostly heathens and unbelieving Jews, and the Gospel had not yet exerted its saving influence on their souls. It should be remembered, that this was at the first introduction of the Gospel at Corinth, and not after a Church was formed of obedient disciples.

We have the concurrent testimony of Scripture, and reason, that the Minister of the Gospel should be so fully supported, that he may give himself wholly to his work, both for his own good, and the benefit of those to whom he ministers.

It is the duty of the Church to see to it, that all its gifts are in their appropriate place, and performing their proper offices in the body—Jesus Christ, the head of the Church, in whom dwells "all the treasures of wisdom and knowledge," has seen fit to give to the Church various gifts, "by the same spirit;" and the Church is not fully organized, unless she possess them.—For the wisdom of God has never bestowed an unnecessary gift on his Church.

The reason is then obvious, why the small Churches without Pastors, are daily becoming smaller, and more weak and sickly. They are neglecting one of the plain, and vitally important institutions of Jesus Christ; and while in disobedience, they may not expect the smile of God. It is no sufficient apology now, for them to say, we are few and weak, and unable to support a pastor. The plan proposed by "R," provides a remedy for this evil—and a remedy which is within the power of all the Churches in this State, without exception, and it is an adequate remedy.

Take for instance the two Churches in Granby, and the 2d Church in Windsor, by uniting their strength, and giving their zeal a proper direction, it is thought they might with convenience, support a Pastor, and enable him to devote his whole time to their spiritual edification. Let me here remark, that it is comparatively a small part of the Minister's

duty, to preach the Gospel on the Lord's day. We learn that the primitive preachers of the Gospel, had similar views of the subject. We read that "daily in the temple, and from house to house, they ceased not to teach and to preach Jesus."

To "teach and to preach Jesus," is to preach Him in his doctrines, his ordinances, and his institutions; and to exhibit the whole gospel system, both as regards faith and practice. In order to do which, he that ministers in holy things, should be "a scribe well instructed in the things of the kingdom." He should understand the spiritual nature of Christ's kingdom, or the Gospel Church. He should have the spirit of wisdom, to judge respecting the materials that are offered for the building, and the proper place for them to occupy:—indeed he should make the word of God the man of his council, in order that like "Timothy," he may "know how to behave himself in the Church of God."

The Lord Jesus Christ would never have instituted the office of Pastor, or overseer of the flock of God, if such a gift to his Church was not indispensable. If the ordinances of his Church were not necessary to its well being, we should not have found them enjoined in the sacred page.

In what light then, must the eye of Omniscience regard those, who can pass on from year to year, with the Bible in their hands, and holding a standing in the Church of Christ, and exhibiting a zealous attachment to some of the ordinances of Christ, while they make little, or no exertion to secure the establishment of the Pastoral office with them? Do they not practically condemn the wisdom of God, and should they not expect Him to withhold the rain of his grace? Should they not expect to see the flock scattered, like sheep having no shepherd? and to see the wall of the fold broken down, and the hedges thereof burned with fire?—To see heresy, delusion, and partial, if not total apostacy, making inroads among them?

If God had not heard the prayers of his Church, and sent them Pastors, then the Churches might, with confidence look up to the "Chief Shepherd," for support and defence. But if he has heard the prayers of the Church, and sent us Pastors after his own heart, and we through worldly mindedness, carelessness, or covetousness, do not discern the day of our merciful visitation, have we not just ground of alarm? May we not expect the chastening rod of the Almighty. But perhaps some will say, "we can manage the affairs of our Zion, and dispense with the labours of a Pastor. Such was the conduct of Naaman, the Syrian, when told by the Prophet of the Lord, to go and wash in the waters of Jordan, in order to be cleansed of his leprosy; and his rejection of the means of cure, prescribed by the Spirit of God, would no doubt, had he persisted in that rejection, resulted in his death. The positive institutions of Jesus Christ, may not be dispensed with by any who profess an attachment to him. The waters of Damascus will not cure the leprous man, when God has told him to wash in Jordan."

But the institution of the Pastoral office, is, according to sound reason, as well as sanctioned by the authority of God, and the due exercise of the Pastoral office, does not in the least interfere with, or prevent the due exercise of all the various gifts in the Church; but is the direct way to draw them out, and put them into effective operation.

The above remarks are made from a conviction, that the Pastoral office is not duly estimated by all; and with a desire to call the attention of our brethren to the subject. Yet we are sensible that the planting of Paul, and the watering of Apollos, will be of little avail, unless God, the Holy Spirit, give the increase.

It will be seen by a letter from Brother R. Jennings, in this paper, that the work of the Lord still prevails on the East side of the River, particularly in Vernon, and vicinity.—From Colebrook also, we have pleasing accounts of the work of the Lord, in the conversion of sinners. May these visits of the Holy Spirit be extended to all parts of our land, and throughout the whole earth.

The Rev. Mr. Wayland has accepted his appointment, as President of Brown University; and Rev. C. P. Grosvenor, late of this city, has consented to succeed him in the 1st Baptist Church in Boston.

#### [BY REQUEST.]

Notice to Ministers in Connecticut and vicinity.

WETHERSFIELD, NOV. 29, 1826.

At a religious meeting of the following brethren, W. Bentley, S. Shailer, J. Hough, C. Phileo, T. Wakefield, H. Stanwood, I. Atkins and J. R. Dodge, these resolutions were passed:—

Elder W. BENTLEY, Moderator, and Elder JOHN R. DODGE, Scribe.  
*Resolved*, 1. That brethren Phileo, Hough, and Dodge, prepare a Constitution for the purpose of creating a Library, to aid the Baptist Ministers in this State and vicinity in studies.

ARTICLES OF THE CONSTITUTION.  
Art. 1. The name of this society shall be, The Ministerial Baptist Association of the State of Connecticut and vicinity.

Art. 2. The officers of the society shall consist only of a Librarian and a Superintending Committee of three.

Art. 3. The object of this association being



designed expressly to create an extensive collection of Books, for the use of Baptist Ministers; it shall be the duty of all its members to promote its object by soliciting books, and donations to purchase them.

Art. 4. The books are to be a promiscuous selection of Polemical Theological writings of all denominations; profane and sacred History; Systems of Theology; Commentaries on the Scriptures, and Classics, of approved editions.

Art. 5. No member shall have the loan of any book, (except by the consent of the committee) over four months; and shall be responsible for any damage the book may suffer in his hands.

Art. 6. It shall be the duty of the Librarian to keep a fair record of all the books, the damage, and loss of books, and report annually to the society.

Art. 7. It shall be the duty of the Superintending Committee to increase the Library by every suitable means, and see that the books are carefully preserved, and return the thanks of the Society to those who may contribute to its advancement.

Art. 8. These officers shall be responsible to the association for any damage the Library may sustain by their neglect of duty.

Art. 9. This Constitution shall be subject to any amendments two thirds of the Association may deem expedient.

Resolved, To accept this Constitution, and made choice of brother J. Hough, Librarian, and brothers Bentley, Puleo and Dodge, Superintending Committee.

Resolved, To adjourn to the Tuesday before the 2d Wednesday in February, at Wintonbury.

A fair copy of the records,

JOHN R. DODGE, Scribe.

It is expected, and we hope not to be disappointed in our expectations, that when the objects of this association are carried into effect, it will be felt on those who preach, and on those to whom they administer.

The mouth of the Priest formerly was to keep knowledge, and if the greater light of the new dispensation, and its exposure to the malign attacks of ungodly men, is any more congenial with ignorance, than the old, then we acknowledge the force of that command does not come on us preachers of the gospel.

We will acknowledge that all efforts to instruct ourselves, and especially from the books purchased by the charities of our richer brethren is unnecessary labour. We will sell what books we have, except the Bible and Hymn-Book, and the former we will use as a text book, to defend what ourselves and congregations have always heard and believed; and the latter, to read our hymns on the Sabbath. This course we will keep up, often telling our hearers there is nothing new under the sun, and ungenerously and unjustly refer it to the Gospel; and when our assemblies have scattered and deadened on old manna, we will save our credit by urging the time shall come when men shall not endure sound doctrine.

But we may not do this with impunity. Ministers are taught and commanded to commend themselves to God, and make of themselves by his blessing good workmen in their seasons; which will enable them to come into the assembly as often as duty requires, with good variety, giving each his portion. What a blessing to the preacher; that by grace, he can think, to-day I have given each his portion; and it is in good season.

Religion flourishes in his congregation. God looks down upon him and calls him his industrious, his faithful servant; and having studied all he could before he came to the people, before then he looks up to heaven and wrestles and pleads in confidence that the Holy Spirit will now help him to do what he is unable.

No minister can justly call on Christ for help, when he has not done what he could to prepare himself; and I presume that ninety nine times out of an hundred of his cold and useless discourses originate in this cause. Let us all go to Wintonbury, and in the spirit of Christ converse and act on those measures which shall raise an extensive library, and then retire, praying it may all advance the glory of our common Master.

J. R. DODGE.

## General Intelligence.

### Congressional.

Nineteenth Congress—Second Session.

SENATE—December 29—January 4.

On Friday, the following letter from the Vice-President was read by the Secretary:

To the Secretary of the Senate.  
Sir: Having addressed, this morning, to the House of Representatives, a communication which may claim an investigation of my official conduct while in the discharge of the duties of the Department of War, you will please make known to the Senate, that a sense of propriety forbids my resuming my station till the House has disposed of this subject.

Very respectfully, I am yours, &c.

J. C. CALHOUN.

Washington, 29th Dec. 1826.

The Senate being, for the present, deprived of the services of its presiding officer, and there being an indisposition on the part of the Senators to go immediately into the election of a President pro tempore, an adjournment was moved and agreed to.—Adjourned till Tuesday.

On Tuesday, Mr. Macon, of North Carolina, was elected President pro tempore of the Senate, on the first ballot, and took the Chair. A bill providing for reports of decisions in the Supreme Court of the United States was reported by the Committee on the Judiciary. The consideration of the Bankrupt Bill was resumed. The bill was farther amended, and ordered to be printed, with all the accompanying amendments.

On Wednesday, the resolution submitted some days ago, by Mr. Johnson of Ky. for an inquiry into the expediency of establishing an Armory on the Western waters, together with several amendments, proposing an examination of a number of different sites for the above purpose was considered and agreed to. The bill for abolishing imprisonment for debt was taken up; and after the adoption of the amendment reported from the Select Committee, it was made the special order of the day for Wednesday, the 10th inst.

On Thursday, Mr. Harrison, of Ohio, introduced a bill for the establishment of collection districts in the States of Ohio, Indiana, and Illinois. Mr. Rowan of Ky. gave notice of his intention to introduce a bill to restrict the powers of the Supreme Court of the United States in certain cases. A bill to authorize the sale of the reserved salt springs and the land adjacent thereto, in the State of Missouri, was ordered to a third reading. A bill for the relief of Ebenezer Oliver and others,

directors of an association called "the New England and Mississippi Land Company," was considered. Mr. Robbins spoke briefly in favour of the bill, and Mr. Kane at some length against it. The bill was laid on the table, and made the order of the day for Monday next.

House—December 29—January 4.

On Friday, Mr. Rives, of Virginia submitted a resolution on the subject of suspending appropriations under the law authorizing certain surveys. Mr. Bartlett suggested a modification for the purpose of going further, and introducing the system of making specific appropriations for specific objects. Both the resolution and amendment were ordered to be laid on the table and printed.

A communication was received from the Vice President of the United States, stating that certain charges had been lodged against him in one of the Executive Departments, and had been announced through one of the newspapers of the District, accusing him of a gross violation of his duty while Secretary of War, and challenging the freest investigation on the part of the House into his official conduct. The letter was heard with profound attention, and was referred to a committee to consist of seven members, to whom was delegated the power to send for persons and papers.

The following gentlemen compose the Committee appointed by order of the House of Representatives, on the subject of the appeal of the Vice president to that body:

Mr. Floyd, Mr. Wright, Mr. Williams, Mr. Campbell, Mr. Clarke, Mr. Ingersoll, Mr. Sprague.

On Tuesday, Mr. Webster reported a bill to establish a uniform system of Bankruptcy, which he gave notice of his intention to call up on Wednesday the 17th of January. Mr. Livingston offered a resolution appropriating 50,000 dollars for the relief of the Greeks, which was laid on the table, and ordered to be printed. Mr. Hamilton offered a resolution on the subject of compensation to such as had suffered under the Alien and Sedition Laws, which he gave notice of his intention to call up on Monday the 15th of January.—The bill to provide for the importation of brandy in casks of not less than fifteen gallons, was, after some discussion, ordered to be engrossed in the form in which it was reported by the Committee on Commerce.

On Wednesday, the House was chiefly occupied in the further discussion of the Brandy Importation Bill, which was passed by a vote of 106 to 67; the Ayes and Noes having been taken, on the motion of Mr. Kremer.

On Thursday, a resolution was laid on the table by Mr. Forsyth, calling on the President of the United States for a copy of the convention, (if not inconsistent with the public interest) between the United States and Great Britain, relative to the mixed commission sitting under the first article of the Treaty of Ghent. On motion of Mr. Drayton, the subject of extending the time for the allowance of drawbacks of duties, was referred to the Committee on Commerce.

On motion of Mr. Gorley, the propriety of revising and amending the present law on the subject of surveying and patenting public lands, was referred to the Committee on Public Lands. So much of the President's message as refers to the Public Buildings, was referred to the Select Committee on that subject. Mr. White submitted a resolution on the subject of the removal of the Florida Indians. On motion of Mr. Wright, the expediency of disposing of unappropriated land in Ohio, called the United States military tract, to satisfy claims for Revolutionary services, was referred to the Committee on Public Lands.

Mr. Little, from a Select Committee on the subject, reported a Bill fixing the ratio of Representation after the 3d of March, 1833; the ratio in the bill is one representative for every 60,000 inhabitants, which it is presumed will keep the number of Representatives about the same as at this time. A bill was also reported by Mr. Drayton, to allow Paymasters to employ citizens to aid them. The bill to provide for the claims of the officers of the army of the Revolution was considered in Committee, on motion of Mr. Burges, who made an eloquent appeal to the House in favour of these veterans.

From the N. Y. Statesman.

### VICE PRESIDENT CALHOUN.

A novel incident occurred in the proceedings of both Houses of Congress, on Friday last. It appears that the Vice President had been publicly impeached of mal-conduct, while holding the office of Secretary of War. The following letter was published on Thursday, in the Alexandria Gazette. It purports to have been written in 1824, to the author of Hancock, who was then publishing numbers against Mr. Calhoun, in some of the New-York papers. Maj. Satterlee Clark, is supposed to be the author of those numbers.

TO THE AUTHOR OF HANCOCK.

If any information is wanted on the subject of Mr. Calhoun's infidelity, I have it in my power. I think, to furnish you matter sufficient to awaken any unbiased mind, that he was concerned in the Rip Rap Contract, either directly or indirectly; and I have written letters of Vandeventer's, which most positively mention that he, (Calhoun) was engaged, and received some portion of the contract. I knew that Vandeventer was making a traffic of it, and I represented to him, (Calhoun) the injustice of compelling me to pay the amount of the advance, which Vandeventer had received. He told me his decision was final, and that there was no appeal, although he must have known the injustice of the decision; and I gave him, at the same time, a receipt which I had received from Vandeventer, which he (Calhoun) refused to receive. Let me hear from you as early as possible, and state what way I shall direct you.

Your obedient,

E. MIX.

IN SENATE, Friday, Dec. 29.—The following letter from the Vice President, was read by the Secretary:

To the Secretary of the Senate,  
Sir—Having addressed, this morning, to the House of Representatives, a communication which may claim an investigation of my official conduct, while in the discharge of the duties of the Department of War, you will please make known to the Senate, that a sense of propriety forbids me from resuming my station, till the House has disposed of this subject.

Very respectfully, I am yours, &c.

J. C. CALHOUN.

Washington, 29th December, 1826.

Mr. Benton made a motion, that, in order to give time for the investigation alluded to in the letter, when the Senate do adjourn, it adjourn until Tuesday; which was agreed, and then

The Senate adjourned.

### HOUSE OF REPRESENTATIVES.

The Vice President of the United States.

The Speaker laid before the House the following communication, from John C. Calhoun, Vice President of the United States, viz:

The Speaker of the House of Representatives,  
Sir—You will please to lay before the House over which you preside, the enclosed communication, addressed to that body.

Very respectfully, yours, &c.

J. C. CALHOUN.

To the Honourable the Members of the House of Representatives.

An imperious sense of duty, and a sacred regard to the honor of the station which I occupy, compel me to approach your body in its high character of the grand inquest of the nation.

Charges have been made against me of the most serious nature, and which, if true, ought to degrade me from the high station in which I have been placed, by the choice of my fellow-citizens, and to consign my name to perpetual infamy.

In claiming the investigation of the House, I am sensible, that, under our free and happy institutions, the conduct of public servants is a fair subject of the closest scrutiny, and the freest remarks; and that a firm and faithful discharge of duty affords, ordinarily, ample protection against political attacks; but when such attacks assume the character of impeachable offences, and become, in some degree, official, by being placed among the public records, an officer, thus assailed, however base the instrument used, if conscious of innocence, can look for refuge only to the Hall of the immediate Representatives of the people. It is thus I find myself most unexpectedly placed.

On Wednesday morning last, it was for the first time intimated to me, that charges of a very serious nature against me, were lodged in one of the Executive Departments: during the day, rumours from several quarters, to the same effect, reached me; but the first certain information of their character, was received yesterday morning, through one of the newspapers of the District. It appears, from its statement, that I am accused of the sordid and infamous crime, of participating in the profits of a contract formed with the government, through the Department of War, while I was entrusted with the discharge of its duties; and that the accusation has been officially presented, as the basis of an official act of the War Department, and consequently to be placed among its records, as a lasting stigma on my character.

Conscious of my entire innocence in this and every other public act, and that I have ever been incapable, in the performance of my duty, of being influenced by any other motive, than a sacred regard to the public interest; and resolved, as far as human effort can extend, to leave an untarnished reputation to posterity, I challenge the freest investigation of the House, as the only means effectually to repel this premeditated attack to prostrate me, by destroying forever my character.

J. C. CALHOUN.

Vice President of the United States.

WASHINGTON, 29th Dec. 1826.  
Mr. Floyd made some appropriate remarks after the letter was read, in which he stated his belief that the charge was a gross calumny, and concluded by moving that the letter be referred to a select committee. Gen. Cocke made some remarks of the same tenor, when the motion was agreed to, and a committee of seven appointed, with power to send for persons and papers.

### LATEST FROM ENGLAND.

The Calcutta Government Gazette, contains an account of the British Agent at the Burmese Court, taking possession of the newly acquired territory in Burmah, which was performed about the end of March, by the agent, Mr. Crawford, in company with several officers, and Mr. Judson, the American Missionary.

The Greeks.—A paper of the last date says: "It is stated on good authority, that the Turks have at last yielded to the remonstrances of England and France, on the subject of the Greeks; and that an arrangement for the independence of Greece, will be made on terms less favourable to the Porte, than had been formerly proposed."

CONSTANTINOPLE, October 16.

The advices received by the Porte from Egypt are of a very unfavourable character. The universal commercial crisis has extended even to that country, and the finances of the Viceroy are so shaken, that he has declared it to be out of his power to support his son Ibrahim Pasha as heretofore. At the same time, both the troops and the people manifest decided repugnance to the European war. Some say that a misunderstanding has broken out between the Sultan and the Viceroy, and add that proofs of it are evident from Ibrahim's recent movements.

Napoleon the younger.—The condition, and the ultimate fortunes, of the young Napoleon, have long been objects of curious speculation; and not the less so, in any degree, by their having been, and indeed yet being, reserved from free remark, and almost from the slightest notice, in the journals of Europe. The following extract from a letter, dated Berlin, 15th Oct. which is published in the Boston Journal, will therefore be read with interest.—N. Y. Statesman.

After a brief and rambling account of a hasty transit through parts of Italy and Germany, the writer proceeds to say:—"At Vienna, I saw the Imperial family at the Opera! and among them, the Empress Maria Louisa, and her son, the young Napoleon. I had my eye fixed upon the latter for more than two hours, retracing in my mind the eventful life of his sire, to whom he has a great resemblance. The general turn of the head, the forehead, the eyes, and the superior part of the nose, are all his. There is a great deal of expression in the boy's features; he was deeply interested by the play, and contrary to every etiquette of so rigid a court as that to which he is attached, made no attempts to conceal his emotions: his mother repeatedly checked him, but to little purpose. He is a kind of spoiled child of his grand-father. It was the first time that the Emperor and his spouse had come to the Theatre, since his last sickness. He was enthusiastically received by the people, and returned the expressions of their loyalty, by the most cordial manifestations of his pleasure in again being among them." The whole Imperial family present,

formed a group of not less than ten or twelve persons. They have been assembled from Italy and Hungary, on matters of great importance to the family. Among other things, it is said, to remove the Empress Maria Louisa to an Hungarian fief; and to give immediately over to the Duke of Lucca, the principality of Parma, in exchange for the Luchese states, which would then be annexed to the Grand Duchy of Tuscany; and as the Grand Duke has no children, and is not expected to have any, it is also supposed that a provision will be made out of his states, after his death, for the young Napoleon. A veil of secrecy hangs however over this business, and no great reliance can be placed on the surmises of the public."

Novel Importation.—A late arrival at Baltimore from Bremen, brings hay, and potatoes! This indeed is like "carrying coal to Newcastle."

An example to be emulated.—A Mr. Hezekiah Balde, lately transmitted ten dollars to Edward Everett, Esq. for the benefit of the Greeks; and in the note enclosing it, states that it is the title of his yearly income! He adds: "I born and brought up in a land of liberty, I know, and knowing, prize the rights, the privileges and the blessings of a citizen of a free country—and I cannot but wish that all who are seeking through toil, suffering and blood, for the rights of man, may enjoy them as liberally as I do myself."

Cure for drunkenness.—A Medical correspondent of the N. Y. Enquirer, states the following to be Mr. Loiseau's remedy for drunkenness, and adds his testimony as to its beneficial effect:

Receipt.—Tincture Assafoetida; Tart. Antimony; Impacacuanha.  
Mix these with the particular spirit or liquor which you want to shun, and drink a wine-glass full every morning, fasting, for a week, when I will insure a voluntary abstinence for one year. An infusion of the leaves of tobacco, will prove a very valuable auxiliary. As soon as an inclination is felt to resume the cup, the remedy must be promptly applied, or there will be a relapse.

Perhaps some may think the above remedy worse than the disease, and may not feel disposed to subject themselves to the regimen prescribed. I allow it is a hard case—on the one hand disgrace, poverty, disease, (bodily and mental) and premature death—on the other, assafoetida, impacacuanha, tartar emetic, and tobacco—momentary suffering, and effective purgation.

### ORIGIN OF THE CITY OF LONDON.

London is first mentioned as a Roman settlement, in the reign of Nero, A. D. 61, when it was the residence of a great many merchants and dealers. Long before their taking possession of it, however, it was a village of the Belgic Britons, who were a mixed race of Gauls and Germans, but more German than Gaelic. It was built in a wood, fortified with ramparts and ditches, and thence its name, Lond, or The Wood, and Lunddyn, the fortified wood, or hill. It is indebted to no splendid origin or adventitious aid, except being the seat of the government; but has risen to its present grandeur and opulence by its intrinsic merits, the advantages of its situation, and the industry, and commercial spirit of its inhabitants. The Romans soon discovered its convenient situation for a military station, and established a magazine of stores and provisions there, A. D. 51.

Short Speeches.—A speech of a Governor of old times has lately been given in several papers, as a curiosity. The following is an extract from one delivered by the Governor of New-Jersey, in 1713, and the reply:—"I am heartily glad to meet you here after so long an absence; and believe you are not sorry to meet me in so good company."—Reply—"It is with the greatest satisfaction we meet your excellency in such good company now, and hope we shall be favored with it often."

Nutritious Matter.—A report on this subject, presented to the French minister of the interior, by Messrs. Percy and Vauquelin, members of the institute, has been published. The result of their inquiries is as follows:—In bread every 100 lbs. weight are found to contain 80 lbs. of nutritious matter; butchers' meat averaging the various sorts 75 lbs in 100 lbs.; French beans 92 lbs. in 100 lbs.; broad beans 89 lbs in 100 lbs.; peas 93 lbs. in 100 lbs.; lentils 94 lbs. in 100 lbs.; greens and turnips, which are the most aqueous of our vegetables used for domestic purposes, furnish only 8 lbs. of solid nutritious substance in 100 lbs.; carrots 14 lbs. in 100 lbs.; and what is very remarkable as being in opposition to the hitherto acknowledged theory, 100 lbs. of potatoes yield only 25 lbs. of substance; 1 lb. of good bread is equal to 2 1/2 or 3 lbs. best potatoes; and 75 lbs. of meat is equal to 300 lbs. of potatoes; or to go more into detail, three quarters of a pound of bread and five ounces of meat are equal to four pounds of cabbage and three pounds of turnips; but one pound of rice, broad beans, or French beans, in grain, is equal to three pounds of potatoes.

### CHURCH CONSTITUTED.

On Monday, the first inst. a New Baptist Church was constituted in that part of N. York usually called Greenwich, by an Ecclesiastical Council called for the purpose. After the usual inquiries concerning the character of those who proposed to unite in church fellowship, and concerning the articles of faith which they proposed to adopt, the expediency of comping with their wishes was unanimously agreed to, and the customary services were performed in the following order:—Introductory Prayer by Rev. Mr. Chase, from Delancy-street Church; Sermon from Rev. Mr. Eastman, from the Union Church, Bowery; Right Hand of Fellowship by Rev. Mr. Sommers, from the South Baptist Church, Nassau street; Charge by the Rev. Mr. Galusha, from Whitesborough, N. Y.

It is expected that the Rev. Mr. Gibbs, who has for some time past been preaching to this people, will become their Pastor; and as the Lord has recently granted some seals to his ministry, we indulge the pleasing hope that the Society will hereafter be more abundantly blessed.

December 6th; a new Baptist meeting-

house was dedicated at Waterville, Maine. Sermon by the Rev. Dr. Chapin, from Job vii. 17, 18.

November 8th, a new Baptist meeting-house in Bellingham, Massachusetts, was dedicated to the service of God. Sermon by the Rev. Abiel Fisher, Jr. Pastor of the Church, from John iv. 23.

Stage Accident.—On Tuesday evening, Dec. 26, the Eastern mail stage was upset in Chelsea, and fell into one of the unguarded cavities, from which gravel had been taken for the road. The driver was much injured, and the carriage considerably broken. There were six passengers, who received little or no injury.

Another Stage Accident.—The Keene Sentinel states, that the stage running between Charlestown and Concord, was upset in Lemster on Tuesday evening. Most of the passengers were hurt, and some had their limbs broken.

A person at Lockport, N. Y. has contrived a pump and apparatus, so that his cattle, when they come to the trough to drink, tread upon a platform, which gives motion to the pump, and continues it while they remain, supplying the trough with water.

### MARRIED.

In the city of Washington, by the Rev. Dr. Staughton, James M. Staughton, M. D. Professor of Surgery in the Medical Department of the Columbian College, to Mrs. Louisa Patrick, late of Liverpool, England.

### OBITUARY.

At Burlington, Dec 8th, Mrs. Abigail Cleveland, aged 62, wife of Mr. Ezra Cleveland.

In Rehoboth, Mass. ELDER THOMAS SIMMONS, at the advanced age of one hundred and four years, five months, and sixteen days. He supplied a pulpit until upwards of ninety, and attended religious meetings until one hundred years old. Standing with one foot in the age of superstition and tyranny, and the other in the light which the dawning of Reason and Science had shed upon our land, Elder Simmons lived to see the generation which came upon the stage with him, go down to their native dust, and their children become grey with age, and their children's children ripen into manhood. Within the bounds of his recollection were the wars between England and France, in 1751; the quarrels which have monarchs made this country their battle ground to decide; the events of the plains of Alabama and Braddock's field. Within the scope of his memory was the reign of a succession of monarchs of the House of Stuart, over this country; yet he lived to see the chain which bound her to the regalia of a tyrant, broken in pieces, and a Republican Flag unfold itself upon his native shore. He was born half a century before the adoption of the Federal System, which now binds our numerous little republics into one mighty nation, and yet under the Constitution has he seen Washington, Adams, Jefferson, Madison, and Monroe, administer, successively, law and justice to a free people. He lived before the fame of Washington, which now fills the breast of every American, existed: he has seen the memory of that man revered by a second and even third generation.

At Castleton, Vermont, on the 29th Dec. last, Mr. Spencer Whiting of this City, aged 22.

At Middletown, Deacon Josiah Beckwith, 64.

### NOTICE.

THE Hon. Court of Probate for the District of Stafford, hath allowed six months from the date hereof, to the creditors against the estate of JOHN WARREN, late of Tolland, deceased, to exhibit their claims against said estate, or be debarred a recovery.

Those indebted to said estate, are requested to make immediate payment to JOHN WARREN, Admr.

Tolland, Dec. 27, 1826. 3w51.

VIEW OF THE HEBREWS, OR Tribes of Israel in America.

EXHIBITING the destruction of Jerusalem—the certain restoration of Judah and Israel—the present state of Judah and Israel—and an address of the Prophet Isaiah, to the United States, relative to their restoration.

SECOND EDITION, IMPROVED AND ENLARGED. By ETHAN SMITH, A. M.

Pastor of the Church in Poutney, Vt.

This work has been highly spoken of, by several of the best literary, and periodical publications in our country.

Just received, and for sale by D. F. ROBINSON, & CO.

Hartford, Jan. 13, 1826. 3w51

SHOES, AT WHOLESALE AND RETAIL.

ROBERT ROBINSON

AS on hand, and is constantly receiving, a large and extensive assortment of

BOOTS AND SHOES, Suitable for the City and country trade; which he offers for sale, at wholesale and retail, at his Store, directly south of the State House, in Central Row.

Custom and retail work particularly attended to; and from a long experience in his profession, he flatters himself he shall be able to give general satisfaction, to all who please to favour him with their custom.

Country Merchants who deal in this article, can be supplied on as good terms as in any other market. Hartford Dec. 30, 1827. 49

REMOVAL. D. COPELAND

HAS removed his stock of Joiners' Tools, to the building occupied by Orrin Webster, (sign of the two Horses) Main street, nearly opposite the Bookstore of Goodwin & Co. where he keeps constantly for sale, a general assortment of

JOINERS' TOOLS. Immediate attention will be given to orders from abroad, and a liberal discount made to Wholesale Dealers.

Hartford, Jan. 5, 1827.

Book & Job Printing, EXECUTED WITH CARE AND DESPATCH, AT THIS OFFICE.



## POETRY.

To Mrs. S\*\*\*\* G\*\*\*\*\*, on her husband's being called to the Pastoral office, in a Church in B\*\*\*\*.

Come thou dear and lovely stranger,  
To our little social band;  
Hearts of friendship long to greet you,  
In this highly favoured land.

Come and see your Husband's labours  
Owned and blessed by God above,  
Hear young converts singing praises,  
To the blest Redeemer's love.

Come and with your presence bless him,  
Share his cares and labours here;  
One so near and dear unto him,  
Cannot fail his heart to cheer.

To each other we are strangers,  
Yet I trust our souls the same,  
One kind Saviour has redeemed us,  
We'll together praise his name.

May the Spirit guide and keep you,  
Guard your life and health with care,  
And when you're called away to glory,  
May't be my lot to meet you there.

B\*\*\*\*, Jan. 1st, 1827. S. J.

## NO. 2.

There is every thing in the New-Testament which a Revelation from God may be expected to contain.

Before God has given a revelation of his will, for a man to say, precisely, what it will contain, would be just as absurd as for an angel before the creation of the earth which we inhabit, to have attempted to describe what kind of a world God would make. When it is created, he may form an accurate idea of it; and may clearly perceive the wisdom, power, and goodness of God, displayed in its formation, and in its various parts. It is thus in respect to divine revelation. The wisest of the human race must have groped in the dark before it was given, and could form no distinct view of its nature. Every sober enquirer now may discover clearly how well it suits the necessities of man; and how much it manifests the perfections of God, and is calculated to promote his glory.

Every thing necessary for us to know, is here revealed. God instructs us in his nature and excellencies. Various books have made pretensions to a divine origin; but there is not so much said of God, nor is there so full and enlarged a view of God in them all, as in the New-Testament alone. Human nature is delineated in all its parts, in all its principles, and in all its wants. The character of Christ furnishes a model for the imitation of every intelligent being. The doctrines of a mediator, and redemption through him, present a remedy for the wants and miseries of mankind; and open the way to everlasting blessedness. In the precepts of the gospel there is a full and perfect rule of temper and conduct. A future state is unveiled, and we are presented with a view both of the happiness of the righteous, and of the misery of the wicked: and in addition to this, every motive which can influence the heart, is set before us in all its force.

In short, there is nothing of value which men need to know, but is here taught. I will not say there is nothing we can desire; for we may desire to know many things which are not revealed. But I will confidently assert, that every thing which sober reason can say it is necessary for us to know, in order to the direction of our conduct, and to the real comfort of a present state of being, is here revealed with inimitable simplicity, purity and precision.

An inattentive reader of the New-Testament may say, "what is all this to the purpose: and what proof does it afford of a divine revelation?" But the judicious and reflecting enquirer who is in search of principles, and who is determined to examine with care whatever professes to be a revelation from God, will not satisfy himself with asking, "What external evidence is there of its divinity?"—but in the first place, "What are the things which it contains, and delivers as heavenly truths, that I may know what it is, which the evidence is to confirm." This is the proper method of proceeding; and whoever will take the pains to search profoundly into the principles which have been presented to view: and survey them in their light, sanctity, extent, and fullness; and give due weight to the consideration, that there is every thing in them necessary to the perfection of human nature in goodness and felicity, will see abundant reason to conclude, that they are worthy of an infinitely excellent Being to reveal, that they carry with them a presumption of their divine original, and if they be accompanied with external evidence, are to be embraced as a revelation from Heaven.—Bogue.

## DUTY OF MINISTERS IN RESPECT TO SABBATH SCHOOLS.

Messrs. Editors,—I have been for a considerable time, an attentive reader of your paper, and an anxious observer of the morals and improvement of the church. I have perused with ardent feeling, accounts of revivals of religion, and of the beneficial effects of Sabbath Schools.

To these latter excellent institutions I am strenuously attached. I cannot dis-

cover one single object of doing good in the world, or a single mode of attaining that object, that may not be powerfully promoted and aided by Sabbath Schools. I am thoroughly convinced that evil is to be eradicated from the earth, only by nipping it in the bud,—by destroying it, while yet in the germ. Here all projects for reformation, that would be completely successful, must commence. Here must be laid the broadest and surest foundation,—and may be erected the most enduring pillars for the support of the church.

But Sabbath Schools, in numerous instances, do not effect the good which they might. Is it asked why? The answer is to be found in the lamentable neglect—nay the utter indifference—of some ministers of the Gospel toward these institutions. I know a Sabbath School where the minister of the congregation to which the School is attached, has not, for years, entered its door, to give one word of instruction to scholars, or of encouragement to teachers—to utter one single prayer to the God of Heaven in the presence of the School once in six months.

Now, how does this fact, and how do such facts, wherever they occur, consist with ministers' professions of attachment to Sabbath School instruction, and with their duties as pastors of the flock of Christ? Can they feel really desirous of the salvation of the youth of their congregation, when they make not a single exertion to aid those means which are in operation before their eyes, and which are languishing for want of their assistance?

Examine, for a moment, the effect of this course of conduct. The pastor neglects the Sunday School: the elders of the church think they have no interest in its encouragement, if the pastor has none; the teachers become depressed and discouraged; the scholars lose their desire of improvement: this, moreover, has a reaction on the minds of the teachers, and produces an increased depression,—until the whole matter becomes irksome, and the system almost useless, except as it may tend to prevent the dishonour of the Sabbath, by keeping the scholars engaged when they might otherwise be rambling in search of profane amusement. But mark the result. No spark of grace is communicated with the instruction of the teachers: no "strong cries and tears" for sin: no longing for a Saviour: no soul rejoicing in the love of Christ: in a word, no glory of God, no salvation of sinners. When, perhaps, if the pastor was there to encourage and excite, a scene of a far different character would be presented.

I was much struck with an article published in the Observer some time during the month of November, (though its truth had been evidenced to me before,) wherein a minister was lamenting to his friend the languishing condition of religion in his parish, when the other inquired if he faithfully visited his Sabbath Schools? He confessed his negligence. Then answered his friend, no marvel that Zion languishes. Here was the secret of the matter. When one of the most useful means for the promotion of vital piety was neglected, how could he expect the church to flourish? Let such ministers but contrast the state of religion within their borders with that in some neighbouring parishes where awakenings are experienced; let them, moreover, compare their Sabbath School labors with those of the pastors of such neighboring congregations; and they will see a difference of effect which will be easily explained by the different measures of exertion. O! I mourn for Zion when such watchmen have the care of her bulwarks. I mourn for churches that have pastors set over them who are lamentably so deficient in their duty. Can they not be persuaded to keep pace with the spirit of the age, which absolutely demands their attention to the subject which is now brought before them? If a love to the great cause of salvation cannot induce them, I fear that the hints which are now thrown together, may fail to produce, in the least degree, that which my heart so earnestly desires.—N. Y. Obs.

A LAYMAN.

## ORIGINAL LETTER OF MR. WHITFIELD.

We are indebted to a friend for an original letter in the hand writing of Mr. Whitfield, addressed to his friend in this city, in 1753; of which the following is a copy. It exhibits the ardent zeal and evangelical enthusiasm, which so strongly characterizes that eminent herald of salvation.

LONDON, Jan. 13, 1753.

My Dear—Your kind letter, which came to hand last night, drew many tears from my eyes, many prayers from my heart, and made me long for the wings of a dove that I might pay you and my other Philadelphia friends one more visit. But our affections, even our religious affections to the nearest and dearest of God's people, must sometimes be sacrificed. This I know by frequent experience. This of ten makes me weep and breaks my heart. The great apostle of the Gentiles met with the same trial—what are we that we should be exempted? Well! Heaven will make amends for all. Art thou likely to go thither, my dear friend, before we meet again on earth? May Jesus take thee by the hand and help thee to go over Jordan dry shod! I trust he ena-

bles you to say, O death where is thy sting. O grave where is thy victory? But who knows but what we may rejoice together here below? If it was not that we are about to build a new tabernacle, I should certainly come over to you this spring. I am not weary of travelling for Christ. No, I long to do something for him, and trust I can say—

A life that all things casts behind.  
Springs forth obedient to thy call.

I can only add, my dear friends, pray for me, that I may put myself as a blank in my blessed Master's hand, and be willing to go, do, and suffer, as He of His infinite wisdom shall see best for me. His work prospers here. We scarcely know what it is to have a dry meeting. Our sacramental meetings are very solemn, and good news is continually coming in from many parts. Our dear captain will show you some extracts that may give you pleasure. Lord, not unto us, not unto us, but unto thy free grace and unmerited mercy, be all the glory. My dear—farewell.—The Lord Jesus bless, preserve and keep thee. My hearty, hearty love to all inquiring friends. Oh! for a revival at Philadelphia! Oh that the Redeemer's glory may fill your new house I hope to find a branch for it very soon. My cordial respects await Mr. Tenant, and pray accept the same yourself in the most tender manner from, my dear, dear

Yours, &c. in our common Lord,  
G. Whitfield.

## DIVINE SIMILITUDE, No. I.

I have used similitudes.—Hosea xii. 10.

## DEATH LIKENED TO A PASSAGE THROUGH A DARK VALLEY.

"Though I walk through the valley of the shadow of death, I will fear no evil," &c.—Psalms xxiii. 4.

That there cannot be two hills without a valley between, is a rule that admits of no exception. "To apprehend the scenery in this scripture, we must conceive the Church Militant and the Church Triumphant, as two mountains, between which lieth the Valley of the Shadow of Death, necessary to be passed by those who would go from one to the other. Over all that region of dreariness and desolation, extendeth the empire of the King of Terrors: and the believer alone seareth no evil, in his passage through it; because he is conducted by that "great Shepherd of the sheep, the Lord Jesus Christ, whom God brought again from the dead;"—and who can therefore shew him the path of life, through this dark vale. In all our dangers and distresses, but chiefly in our last and greatest need, let thy rod, the sceptre of thy kingdom, O Lord, protect us; and thy pastoral staff guide and support our steps, till, through the dreaded valley, we pass to the heavenly mountain, and join the multitude of the redeemed, which St. John saw, standing with the Lamb thereon.

Death cannot make my soul afraid,  
If Christ be with me there;  
Soft is the passage through the shade,  
And all the prospect fair.

## DIVINE SIMILITUDE, No. II.

The conversion of a sinner represented by the rotation of the earth.

"He discovereth deep things out of darkness, and bringeth out to light the shadow of death;" or "He turneth round the lower parts (i. e. of the earth,) from the darkness; and bringeth out to light the shadow of death;" as the earth turns from east to west.—Bates's Lexicon.

Jehovah divided between the darkness of night and the light of day. The dividing partition is our globe of earth. Darkness is in the earth's shadow. That part of the earth which is turned from the sun, is the deep, or lower parts; and when that part is turned to the sun, as in the morning, then is "the shadow of death brought out into light."

The natural estate and conversion of a sinner, are represented by this metaphor:—Mankind, as fallen creatures, are turned away from the Lord; and so in a state of darkness. Satan, the God of this world, hath blinded the eyes of them that believe not. Their understandings are darkened, through the ignorance that is in them. Hence, though the light of Divine truth shines in darkness, the darkness comprehends it not. But as Jesus Christ came into this world, "to give light to them that sit in darkness and the shadow of death;"—so he orders his Gospel to be preached, "to open blind eyes, and turn men from darkness to light." When the Lord sends his word, with divine power, to a sinner's conscience, it carries light with it. As it is written, "the entrance of thy word giveth light." As light makes manifest, when that God, who commanded the light to shine out of darkness, shines into the heart, the sinner sees his sinfulness and dangerous state; and when he is turned from the error of his ways, and from the power of Satan unto Jesus, the Sun of Righteousness and Light of Life, then is he "brought out of darkness and the shadow of death," into the Lord's marvellous light; and the man being thus made light in the Lord, he walks as a child of the light in the light of the living. Following Jesus Christ, the Light of the World, he no longer walks in darkness; but casting away the works of it, and putting on the armour of light,

he shines as a light in the world, in the midst of a crooked and perverse generation.

Reader, is thy face turned towards Jesus, or from him?

## DIVINE SIMILITUDE, No. III.

The sin-punishing justice of God, represented by fire.

Our God is a consuming fire.—Heb. xii. 29.

We are assured from Revelation, that, though hand join in hand, sin shall not go unpunished; for God, the Lawgiver and Judge, is just, and able to destroy. So, likewise, we find in Nature the irresistible power of fire, which dissipates and destroys whatever it acts upon; and which, in many instances, hath been applied as the instrument of vengeance on wicked men. With this tremendous element of nature, God destroyed the cities of Sodom, Gomorrah, &c.; shewing the world thereby, that in a future day, he would rain burning coals, fire, and brimstone, upon all the wicked; which, indeed, will be a horrible tempest. Sacrifices were consumed by fire, to signify that wrath from Heaven is due to sin, and would fall upon the sinful offerer himself, if the victim did not receive it for him by substitution. When the law was given on mount Sinai, the heavens flamed with fire, and the mountain burned below, to give the people a sense of the terrors of Divine judgment; with allusion to which exhibition, and other displays of his wrath, mentioned in the Scriptures, God is here called a CONSUMING FIRE. As the earth came up under the curse by sin, the "earth and the works therein shall be burnt up." There remaineth, likewise, a fearful vengeance of eternal fire. Happy the people who duly consider the awful character of Jehovah, and flee from his wrath, like Lot from the flames of Sodom, to Jesus Christ, the covert from the storm.

## THE VALUABLE RECORD.

Under the various difficulties of the present state, it affords the greatest consolation to a good man, when he can look above, and, with the eye of faith, read his name written in the book of life. Thus Job, distressed and persecuted, observes, "Behold, my witness is in heaven, my record is on high." What Job said of himself, may apply to all the children of God; their citizenship is in heaven, and their names enrolled in the book of life. There are several things may be said of this record, worthy of our attention.

1st. It is a record of antiquity. "According as he hath chosen us in him, before the foundation of the world." Antiquarians appreciate their collections in proportion to their age; and think themselves happy in obtaining and preserving the remains of antiquity. Christians may rejoice in having a record older than the world itself; and which all the revolutions of time, and the vicissitudes of human affairs, have not affected. Like its Author, it remains the same, yesterday, to-day, and for ever.

2d. It is a record of gratuity. In human records, the parties must often possess certain qualifications, or pay considerable sums of money, before their names can be enrolled; but this is "without money and without price." "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." This arises entirely from sovereign goodness, without any merit in, or recommendation from the creature; it will, therefore, be ever distinguished as the record of grace.

3d. It is a record of remembrance. It is said "They that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." Those, therefore, whose names are written in this record, shall never be forgotten:—their circumstances, trials, wants, situations, prayers, and conflicts, shall come up in remembrance before God: "I will not forget," saith the Great Jehovah, "I earnestly remember thee still."†

4th. It is a record of distinction.—Things are often recorded, that they may be distinguished and separated from others. So God's people were recorded, on purpose to be distinguished. They are said to be "a chosen generation, a peculiar people." Their principles, their feelings, their views, their dispositions, their characters, their end, are all different from others; and, finally, they will be separated from the wicked, and forever be distinguished as the objects of Divine favor.

5th. It is a record of security. Property, writings, names, and many other things, are secured by records. This heavenly record runs thus: "I give unto my sheep eternal life, and none shall pluck them out of my hand." Believers, therefore, cannot be lost: they are bought with a price, and, as valuable property, they are secured by infinite goodness and power. They may lose sight of this record themselves, for a time, but it remains the same. "The foundation, or bond of God, standeth sure, having this seal, the Lord knoweth them that are his."\*\*\*

6th. It is a record of honor. Among the dignified of the earth, titles, arms, distinguished offices, &c. are given and recorded as insignia of honor. Believers are recorded and characterized, as kings and priests unto God. They are invested with the highest privileges, and signalized by the greatest honors; they bear the image of, and have communion with, the King of kings; they rise superior to the world, and are "more excellent than their neighbors."

7th. It is a record of perpetuity. Many records are made on the most durable materials, such as vellum, stone, brass, marble, &c. for the purpose of preservation; yet, after all, time will wear them out. All things here are subject to decay, and soon will terminate in the general conflagration; but no length of time can obliterate the contents of this record, no circumstance can injure it. It will outlive "the wreck of matter, and the crush of worlds." Eternity itself will not erase it; "for this is the record, that God hath given to us eternal life; and this life is in his Son."††

Should the reader be anxious to know whether his name be in this record, let him examine three records here on earth; his own conscience, his conduct, and his Bible. Let him compare these, one with the other. Let him tremble, if he find nothing in the two first, that corresponds with the last; but if his conscience be clear, and his life consistent, let him rejoice, his name is written in heaven.

\* Job. xvi. 29.

† Eph. i. 4.

† Eph. ii. 8, 9.

† Mal. iii. 16.

† Isa. xlix. 15.

† Jer. xxxi. 20.

\*\* 2 Tim. ii. 19.

†† 1 John, v. 11.

## ON A CALL TO THE MINISTRY.

It cannot be expected that any persons, in the present day, should receive so remarkable a call to the work of the ministry, as did the Apostles and first preachers of the Gospel; yet, doubtless, the same Divine Spirit, by whom they were raised up and qualified, still furnishes chosen vessels, with suitable gifts; and powerfully influences them to desire this sacred office. As, however, they who are thus designated by the Spirit of God, are not usually certified of it by any extraordinary discovery of Divine will, and may, for a time, remain in much perplexity as to their call, it becomes an interesting inquiry, How may such a call be known to the subject of it? I conceive the following to be satisfactory evidences:—

1. True devotedness of heart to God; a desire to live, not for the purpose of self-gratification, but of honoring and glorifying God in every possible way.
2. A deep concern for the immortal interests of men; heartfelt grief on observing the indifference of the greater part of mankind, with respect to their eternal interests; and an earnest desire to be instrumental in rousing them to a sense of their danger, and directing them to Christ, the Saviour of sinners!
3. Great delight in reading and studying the sacred Scriptures, with a disposition to apply diligently to those pursuits, which tend to qualify for the arduous engagement of instructing others.
4. A public spirit in religion; a lively concern for the advancement and prosperity of the Redeemer's kingdom, in the world at large.
5. A steady, earnest desire, to be engaged in the Christian ministry, in preference to every other employment, accompanied with a deep sense of unworthiness of the honor, and inability for the discharge of the duties of it, without Divine assistance.
6. A sincere desire to know the will of God respecting it, making it the matter of earnest prayer, and practising close and repeated self-examination.
7. The approbation of pious and judicious friends, who are competent judges of ministerial talents, and who encourage the person to devote himself to the work; especially the countenance of experienced ministers.

From the Recorder & Telegraph.

## THE NEW YEAR

Opens upon Zion with delightful pre- sages of prosperity and enlargement. In not a few places, the Spirit is descending copiously. Many run to and fro; and knowledge is increased. Christians are not weary in well doing, but are still devising and executing new plans of benevolence and mercy. The enemies of truth are rousing more and more, which is but another indication that their time is short. We congratulate our readers, on being spared to commence a new year in circumstances like these. We wish them a year of strong faith, of ardent love, of abounding peace, of incessant labour for Christ, and of holy participation in his triumphs. May they live to witness, and share in times of refreshing from the presence of the Lord—to enjoy "a year of the right hand of the Most High." Or if any of them shall be called to pass the dark valley, may the presence of JEHOVAH-JESUS make it light about them.